The Unitarian Calendar

For what can war but endless war still breed ?

—Milton.

Vol. 6 JUNE — 1914 No. 10

OUR NATIONAL SOCIETIES

With headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass.

Local offices at 104 East 20th Street, New York City; 105 South Dearborn Street, Chicago, Ill., and 376 Sutter Street, San Francisco, Cal.

THE AMERICAN UNITARIAN ASSOCIATION

Founded in 1825.

The chief missionary organization of the Unitarian churches of America. It supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes books, tracts, and devotional works.

Address correspondence to the Secretary, Rev. Lewis G. Wilson.

Address contributions to the Treasurer, Henry M. Williams.

UNITARIAN SUNDAY-SCHOOL SOCIETY

Founded in 1827.

Incorporated in 1885. The active work of the Society is carried on by the Department of Religious Education of the American Unitarian Association.

Address correspondence to the President, Rev. William I. Lawrance.

Address contributions to the Treasurer, Mr. Sanford Bates.

THE ALLIANCE OF UNITARIAN WOMEN

Organized in 1890.

Promotes the local organization of the women of the Unitarian churches for missionary and denominational work.

Address correspondence to the Clerk, Miss Florence Everett.

Address contributions to the Treasurer, Mrs. Lucia Clapp Noyes, 11 St. John St., Jamaica Plain, Mass.

YOUNG PEOPLE'S RELIGIOUS UNION

Organized in 1896.

Promotes the organization of the young people of the Unitarian churches for "Truth, Worship, and Service."

Address correspondence to the Secretary, Miss Grace R. Torr.

Address contributions to the Treasurer, Mr. O. Arthur McMurdie.

NATIONAL LEAGUE OF UNITARIAN LAYMEN

Organized in 1909.

Promotes an increasing participation in the works of the local churches and in the affairs of the denomination at large.

Honorary President, Hon. W. H. Taft.

President, John Mason Little.

Vice-Presidents, Hon. Horace Davis, LL.D. and Mr. M. T. Garvin.

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THE ALLIANCE AND THE COLLEGE GIRL

MISS ANNA M. BANCROFT

One of our latest interests is the work done by the College Girls' Committee, the purpose of which, one of its members says, is twofold—to give girls of our Unitarian families an opportunity to be true to their liberal faith when away from the home church, and to reach college girls who long for a faith which will accord with reason and science. College girls take up their work in all seriousness, and at heart no one of them is devoid of the right kind of call to worship. Our hope is without bounds, for we believe the Unitarian Church has a peculiar call to reach the college girl. Our committee tries to co-operate with the other agencies to emphasize the importance of work in a college community, and to reach, by personal effort, the students themselves.

We hope to be one means of interesting students in the Unitarian church of the college town, and to see that they are welcomed and made to feel themselves a part of the local church. All must work together to this end—minister, Alliance branch, and the Young People's Religious Union. We have on our list between fifty and sixty educational centres where there is a liberal church.

We hope for suggestions, that they may be passed along and the experiences of one church made profitable to another. During the past year a student assistant has been employed at Ithaca, to work with the women students at Sage College, Cornell University. At Vassar College, because of the energy and

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We hope for suggestions, that they may be passed along and the experiences of one church made profitable to another. During the past year a student assistant has been employed at Ithaca, to work with the women students at Sage College, Cornell University. At Vassar College, because of the energy and

enthusiasm of the Alumnae in the Buffalo branch, Unitarian services were held in town Sunday, where college girls and the townspeople united in the worship. The New York League, the Lenox Avenue branch, and the Brooklyn First Church sent preachers, defraying all expenses. Other branches and some individuals contributed money, and the whole experiment seemed so well worth while that now regular Unitarian services are held at Poughkeepsie once a month under charge of a local Committee and the secretary of the Middle States Conference.

In Boston a committee has been formed to assist students to find suitable boarding places. A letter was sent to the presidents of branches asking for names of students desiring such help. Desirable rooms are now available, a few in Unitarian families, and the gain is mutual. We hope similar committees will be formed in other centres, where students or young women holding positions of any kind can thus be given help.

We hope to extend this work until not one of our own people can be a stranger when she goes from home to study or to work to a place where there is a group of Unitarians. This is in line with the efforts of the Fellowship Committee of the British League of Unitarian women, and co-operation here will mean a friendly interest in the foreigner who comes to us from an allied society of the International Union. It means a closer fellowship here and abroad, and we must all work together to gain information, make the introductions, and extend the welcome.

SPIRITUAL VALUES IN LIFE

ORVILLE DEWEY

Everything in life is essentially spiritual. Every relation in life is so. The relations of parent, child, brother, sister, friend, associate, husband, wife, are

throughout every living tie and thrilling nerve that binds them together, moral. They cannot subsist a day nor an hour, without putting the mind to a trial of its truth, fidelity, forbearance, disinterestedness.

But let us take the case of the parent; of the young mother, for instance. She may have passed her youth in much thoughtlessness; in a round of fashionable engagements that have left her little time to think, even when approaching the most solemn relationships of life; and she may have become a wife and mother before she has settled, or even meditated, any reasonable plan or principle of life and of duty. Now, I am not about to say that the new charge committed to her hands, brings with it many obvious duties and strong obligations; but I desire you to observe how, what is moral in the case, is thrust upon her; as if a hand were suddenly stretched forth into her path, with movement and gesture that bade her pause and consider. For what is that path? It is a being, though but a little child, in whom is suddenly revealed that awful attribute, the indomitable will. That will, perhaps, utters itself in a scream of passion; it stamps upon the ground in a fury of anger; it vents itself in tears; or flashes in lightning from the eye. Yes, the being that a few days before was an unconscious and helpless infant in her arms, has all at once put on the terrific attribute of will; and its astonished guardian stands aghast as if an uncaged lion had broken upon her path. What, then, is in that path? I answer, it is what nothing but moral firmness can fairly meet, and nothing but the gentleness and patience of piety and prayer can ever successfully and wisely manage, control and subdue! And I say again, that if moral action, if religious consideration was never before awakened, that very epoch, that very hour, might reasonably be the commencement with her, of a complete and spiritual regeneration! For nothing less than actual regeneration from a thoughtless, self-indulgent life, ever did or ever can, prepare any one thoroughly and faithfully to discharge the duties of a parent.

YOUNG PEOPLE'S RELIGIOUS UNION

SANFORD BATES

Our great hope is that we may be able to provide the motive power to make the Unitarian faith go. My distinguished predecessors have constructed a wonderful, a powerful engine, but unfortunately they have left it stalled by the roadside. It is the function of the Young People's Religious Union to furnish the gasoline to send this beautifully efficient engine onward and upward forever.

If we can make our young people see that our religion is active, and not passive; practical, not theoretical; that it concerns men and women and children, and not theologies and scientific discoveries alone; that it is founded for the great purpose of love to God and love to man in the solution of our every day problems—then we shall be supplying a real, a logical, and a permanent motive power.

The world at large has its eyes fixed on America as the hope of the world, that country which is engaged in the great experiment of religious and political liberty. America in its turn must look to liberal religion for the solution of its pressing problems. Socialism will fail, democracy will fail, and this experiment will not be a success unless inspired by a liberal religion. And the liberal religion of the present day looks to its young people to carry out its great promise. The young people look to their national or international organization for guidance. Can you blame us of the organization if we falter at the task that is before us?

But we shall not falter. May God grant that the heroic men and women who have made Unitarianism what it is shall not have lived in vain. May God grant that our hands shall be lifted up to do the work that so clearly lies before us in perpetuating the great principles of our Unitarian faith.

These are the hopes of the Young People's Religious Union.

PUNCTUALITY

NICHOLAS P. GILMAN

Most of the work that men do must be done at fixed times, if it is to be done well. There must be an hour for opening the shop or the factory or the school, and at this time the workers must attend, for "time is money" to all who work. Punctuality, being true to the point of time, is one of the first of business virtues. The hour is set for beginning the day's work, and we are to be paid for the day's time. If we are late in arriving at work, we are not performing our part of the agreement, and are thus doing wrong. Business of every kind must have its time set for beginning and ending, and time has more and more value as men become more civilized. So we should imitate in our human affairs the punctuality shown by the tides and the changes of the moon and even the comets, whose appearance is foretold by astronomers, ages beforehand, to the minute. When "on time," the school opens with all the pupils in their seats at the fixed hour, and the lessons and study begin at once. The school work is not hindered and delayed by Fred or Mary lagging behind, and no one loses the whole or part of an exercise. We make arrangements with one another to meet at certain places, to do certain things, to deliver goods, it may be, to join in all sorts of enterprises. Everywhere "punctuality is the soul of business," and the unpunctual man will not be tolerated long in any direction. The railroad train will not delay for him, and men who have business with him will not wish to continue it if he wastes their time by keeping them waiting. In all our dealings with each other, in which there is any question of time, respect and courtesy demand that we be on time, "pat betwixt too early and too late."

Openness is the sweet fresh air of our moral life.
—*George Eliot.*

THE UPWARD INFLUENCE OF THE CHURCH

W. B. DICKINSON

Associate Secretary, the Playground and Recreation Association of America

Joseph Lee tells of James Freeman Clarke, who, some time in the early sixties, while in England, and seeing the great spire of Salisbury Cathedral, was impelled to get to the top of it. If you had been there that day, you might have seen a man in a black coat climb out of a window on one side of the tower and reach to the iron spikes, climb up to the great iron ring about the brass ball on top of the spire. He pulled himself around this great iron ring, got up on top of the ball and stood there. He did not do it to imitate St. Simeon Stylites nor to get a better view of the English countryside, but because of the irrepressible play impulse that existed in him. As a student at Harvard, that impulse found expression in climbing a tall mast placed on the Delta. It was in him to climb, and the great spire awakened the old impulse. What was the spire for if not to be climbed?

There is that in the life of the church which impels it to climb to the heights of moral idealism; and, if one were to choose between a religion separate from a constant and vital morality, and a strong morality without a religion, would not the latter be preferable? Do not misunderstand. It is profoundly important for us to have a sound moral basis. Jesus summed up the Decalogue into laws, one religious and the other moral; one, "To love the Lord our God, with all our soul, with all our mind, and with all our heart;" the other, "To love our neighbor as ourself." These go hand in hand. Religion separated from unselfish service animated by moral fervor is of little value. Jesus commended the morality of the Samaritan more than he did the religion of the Priest and Levite. There must be a moral basis for spiritual development.

For the church, a strong, active, well-thought-out program of social expression through play and recreation, which conserves the best character values by proper use of leisure, may serve, rightly adapted, to ground growing life in the fundamental virtues which have been named. Life then becomes, or rather remains, sensitive to spiritual realities. The spirit of the church is then the spirit of youth, full of life, imagination, symbols, joy, abundance of faith, glad service; without finality of any sort, but winning the way from one degree of attainment to a higher.

A FABLE OF ECCLESIASTICISM

REV. JAMES T. BIXBY, PH. D.

In an age-long past there lived a wonderful artist, whom men called the Divine Sculptor, so grand and beautiful were the productions of his chisel.

He had carved many previous forms of beauty; but one day, he found a huge tusk shed by some mammoth; and sculpturing from it a perfect foot and leg, he vowed that it should be the beginning of a statue, entirely carved in whitest ivory.

It was only very slowly that the statue grew; for it was only at long intervals that suitable pieces of ivory were found. But bit by bit, the legs, body, arms and head were built up, until at last, after many long years, the artist completed his cherished work.

It was a form of rarest nobility, and instinct with highest aspiration, albeit full of childlike simplicity and ingenuousness. It represented the genius of his nation, robed in quaint antique garments, posed in the most natural attitudes, with finger pointing upward to heaven and look of devout rapture. No passer-by could fail to be filled with admiration for this masterpiece of art.

But, anon, war broke out; invaders poured into the land; and the owners of the precious statue for

safety's sake, dismembered it and hid it away in the ground.

Long centuries rolled by ere it was discovered again and disinterred. Now, it lay in fragments, soiled with the stains of earth and water and the ravages of time.

Its discoverers revered it as a divine image and proceeded to put together its separated members in such form as they believed a divine image should have. To put the various members in their natural places would make a mere human image of it, they thought. So, to avoid such dishonor and make it into as supernatural an image as possible, the legs were inserted in the armpits, the arms at the middle of the back, the ears were stuck in the eye-sockets, the feet where the ears should have been, and the head was made to sprout from below the breasts. And all the people bowed down to it; and as they knelt about it, they covered up its ivory surface still deeper with paint and tinsel and tawdry gilding, and worshipped it as a God. And, indeed, it was of a ceratinty, like nothing ever seen on the earth nor in the skies above nor the waters beneath the earth.

So passed many long ages, till the monstrous conglomeration had become sacred with the holiness of a vast antiquity.

But at length there arose a man as wise as he was bold, who in long and patient studies examined carefully the curious image. He scraped away the the dust and grime of time and the tawdry gilding with which the statue had been overlaid, and discovered the beautiful pure ivory that was hid beneath. And by comparing the various parts, he learned their normal arrangement and the original human shape in which they had been moulded by their great artificer. And calling his fellow-citizens together, he begged them to cleanse the precious statue of its meretricious paint and excrescences and rearrange the bodily members and parts after a natural model, so that the noble form under which

the genius of the race had been portrayed might stand once more before them.

But alas! he found himself at once stigmatized as an impious infidel and blaspheming iconoclast, who denied the sanctity and beauty of the Divine Being, whose legs grew from his shoulders, whose feet issued from his ears, and whose head sprouted below his breast. And in their rage, the multitude took up stones and stoned the poor man till his life-blood ran out on the ground before the image; and as they stoned him, they shouted: "Our ancient image is not human; it is divine."

And as the unlucky reformer fell beneath the missiles, he raised his voice and said: "You stone me to-day. But the time will surely come when your children shall see that it is as I say. Where I fall, another shall stand and show you more clearly that it is not I, but you who would degrade this beautiful statue. Another and yet another shall come to show you what a monster you have made of this masterpiece, and what a marvel of natural grandeur and grace you may bring out of this misshapen image if you will but rearrange it according to the dictates of reason and the type of nature. You say it is divine and therefore it cannot be human. But I say that it is precisely because it is so perfectly human that it is divine—far diviner and grander than you have ever dreamed. And the grandchildren of you who to-day are pelting me to death shall then build out of these same death-dealing stones, a monument in my honor, before the restored and purified statue of the genius of your people."

And all the people screamed again with rage and threw another volley of stones that silenced forever the unfortunate martyr.

Nevertheless, in the age of their grandchildren, it happened as the martyr had predicted; and out of the stones was built a famous monument. And when the sacred image stood again before the people's eyes, in all its original nobility and naturalness of form, all the nation wondered how blind their grand-

fathers could have been to adore the misshapen image.

He that hath ears to hear, let him hear what the Spirit of Truth hath to say here and now to the Christian Church.

The parable just related, as the reader has doubtless guessed, is intended to illustrate the treatment which the Bible has received at the hands of men. Like the statue of my fable, this literary embodiment of the genius of the Hebrew race has also been dismembered, mangled, and distorted by mistaken piety, and covered thick with the cheap gilding of an imaginary supernaturalism. Because it was believed to be the Word of God, credulous reverence has shut its eyes to all recognition of its human origin, and sought to eliminate from it all natural traits and elements. And when the higher criticism in these latter days, has essayed to restore to it its original symmetry and natural beauty, and to make manifest in its noble humanity its true divineness—all the guns of orthodoxy have been trained in furious cannonade upon these alleged profanations of the Word of God.

In spite of this ecclesiastical fusilade, we may safely predict that it is only a question of time, and that, no distant time, when the Old Testament shall be looked upon as literature. Hitherto that is precisely the one light in which it has not been regarded.

THE COST OF THE IDLE PERSON

JOHN RUSKIN

Since for every idle person, some one else must be working somewhere to provide him with clothes and food, and doing, therefore, double the quantity of work that would be enough for his own needs, it is only a matter of pure justice to compel the idle person to work for his maintenance himself. The con-

scription has been used in many countries, to take away laborers who supported their families, from their useful work, and maintain them for purposes chiefly of military display at the public expense. Since this has been long endured by the most civilized nations, let it not be thought that they would not much more gladly endure a conscription which should seize only the vicious and idle, already living by criminal procedures at the public expense; and which should discipline and educate them to labor which would not only maintain themselves, but be serviceable to the commonwealth. The question is simply this: we *must* feed the drunkard, vagabond, and thief—but shall we do so by letting them steal their food, and do no work for it; or shall we give them their food in appointed quantity, and enforce their doing work which shall be worth it, and which, in process of time, will redeem their own characters, and make them happy and serviceable members of society?

I find by me a violent little fragment of undelivered lecture, which puts this, perhaps, still more clearly. Your idle people (it says) as they are now, are not merely waste coal-beds, they are explosive coal-beds, which you pay a high annual rent for. You are keeping all these idle persons, remember, at far greater cost than if they were busy. Do you think a vicious person eats less than an honest one or that it is cheaper to keep a bad man drunk, than a good man sober? There is, I suppose, a dim idea in the mind of the public that they don't pay for the maintenance of people they don't employ. Those staggering rascals at the street corner, grouped around its splendid angle of public-house, we fancy they are no servants of ours? that we pay them no wages? that no cash out of our pockets is spent over that beer-stained counter?

Whose cash is it then that they are spending? It is not got honestly by work. You know that much. Where do they get it from? Who has paid for their dinner and their pot? Those fellows can only live

in one of two ways—by pillage or beggary. Their annual income by thieving comes out of the public pocket, you will admit. They are not cheaply fed, so far as they are fed by theft. But the rest of their living—all that they don't steal—they must beg. Not with success from you, you think. Wise as benevolent, you never gave a penny in "indiscriminate charity." Well, I congratulate you on the freedom of your conscience from that sin, mine being bitterly burdened with the memory of many a sixpence given to beggars of whom I knew nothing, but that they had pale faces and thin waists. But it is not that kind of street beggary that the vagabonds of our people chiefly practise. It is home beggary that is the worst beggars' trade. Home alms which it is their worst degradation to receive. Those scamps know well enough that you and your wisdom are worth nothing to them. They won't beg of you. They will beg of their sisters, and mothers, and wives, and children, and of anyone else who is enough ashamed of being of the same blood with them to pay to keep them out of sight. Every one of those blackguards is the bane of a family. *That* is the deadly "indiscriminate charity"—the charity which each household pays to maintain its own private curse.

How unsound and insincere is he who says: "I have determined to deal with thee in a fair way."

There is no occasion to give this notice. It will soon show itself by acts. Such as a man's character is, he immediately shows it in his eyes, and there is no mistaking it. —*M. Aurelius.*

True dignity abides with him alone
Who in the silent hour of inward thought
Can still suspect and still revere himself
In lowliness of heart.

—*Wordsworth.*

UNITARIAN HYMN

From city and from prairie
  From every happy home,
To help the faint and weary,
  Our Father's children come.
As far as sunlight reaches,
  As high as mountains stand
Our gladsome gospel teaches
  How all shall lend a hand.

The boys shall tell their mothers,
  The fathers tell the boys,
The sisters tell their brothers,
  Till all the lands rejoice.
As far as sunlight reaches,
  Glad news to eager men,
And every learner teaches
  That "Ten times one is ten."

In every home of sorrow,
  Some loving comfort bring,
And something more to-morrow
  While all unite and sing,
Look upward to his heaven,
  Look forward at his call,
And use the strength he's given,
  To lend a hand to all.

Edward Everett Hale

What manner of countenance may be expected in those who have all their life long, except on the rarest occasions, harboured nothing but petty, base, miserable thoughts, and vulgar, selfish, envious, wicked, and malicious desires?

There is confession in the glances of our eyes, in our smiles, in salutations, and the grasp of hands.

—*Emerson.*

THE NECESSITY OF EXPERIENCE IN RELIGION

REV. ALBERT R. VAIL

Of the Unitarian Church of Urbana, Ill.

The structures reared by the intellects of Calvin, eighteenth-century rationalism and nineteenth-century naturalism, are crumbling, because they do not accord with the facts of religious experience. These facts, as men develop, are written upon the "mind's transparent table" as clearly as those of gravitation or the evolution of species. The scientific theology of the future will study these facts with the combined powers of intellectual analysis and spiritual sympathy. The basis of the new theology will be the comparative psychology of spiritual experience. Upon the facts it reveals will our bold thinkers build the temple that is "to greet the dawning day."

Experience in religion, however, is a very fine and exquisite phenomenon and very liable to counterfeit. We have to approach what passes under that name with careful criticism, keen observation and reflection. We must be sure we have a genuine spiritual state, not merely a superficial ecstacy of emotion. Here a trained intellect is of superlative value. We must distinguish carefully, as has well been said, the infra-rational from the supra-rational experience.

Another necessity confronts us. We liberals have said that each man must prove the truth for himself. But, if, as the new theology is proclaiming, religious truth rests on the rock of experience, he must then have the experience himself. At least he must understand it in others with very sympathetic heart.

As we study the lives of mystics, saints, and prophets, and behold the development of this experience of the soul, we find it may easily be compared to the climbing of a great mountain. Reason may sit in the valley and speculate about that

mountain top, but what can it know until it rises and climbs to the summit? Its vision is barred because around the breast of the mountain is a thick cloud. Herbert Spencer called it the Unknowable. Agnostics say you cannot pass through it. But that is because they sit in the valley and never really begin the climb. Jesus had long before then declared, Ye cannot even see that mountain height of the Kingdom of God unless ye are born from above. He only that loveth can know the God who is above the clouds. Blessed are the pure in heart, for they shall see him. No impure man ever saw God or ever can. Only when the impurity of selfishness is burned away can we behold the Celestial Presence. A man must climb to the level of selflessness, love, and spiritual rebirth before the supreme insights of the soul will dawn upon his spiritual vision.

NEWS NOTES

At the Anniversaries during the last week of May many important questions were considered. It is hoped that everyone interested in the welfare of the American Unitarian Association, and in the growth and extension of the influences for which it stands, will read carefully the reports of the various officers, which were printed and can be obtained at headquarters at any time.

A recent vote of the Board of Directors of the American Unitarian Association accepted an invitation from the church in Montreal to hold a meeting celebrating a Century of Peace in that city next February. Already the preliminary arrangements for that event are being considered.

A window is to be placed in the west transept of the Church of the Messiah in Montreal in memory

of the Rev. William Sullivan Barnes, who for thirty years was the Unitarian pastor in that city.

Under the direction of the Rev. Arthur L. Weatherly of Lincoln, Nebraska, there has been formed a Students' Liberal Religious Union. Meetings are held every Sunday, and addresses made not only by the minister, but by other selected speakers. The attendance is from the University of Nebraska.

The Mission connected with the North Church, Salem, makes its annual report, showing that during the year twenty-one families have been visited by members of the Mission every week from November throughout the year. Twenty cases of illness were cared for, and money expended amounting to $108.19.

At Lynden, Wash., services have been held through the year by the Rev. Fred A. Weil, from fifty to sixty very earnest people attending. The population of this town is not large, but the Unitarian organization has been very active in the dissemination of liberal religious influences.

Under the pastorate of Rev. Marshall Dawson of Tacoma, the liberals of Tacoma, Wash., have been reorganized and a strong society of the leading people of the city is promised.

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Three books by
CHARLES F. DOLE, D.D.

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12mo; 256 pages; 70 cents net; by mail, 75 cents

Seldom have titles been so happily chosen or subjects so admirably treated as in these three books by this well-known Unitarian preacher and publicist, through whose generosity the Department has just been invested with all the rights to their future publication. It is to be hoped that all who are not familiar with their contents will avail themselves of this opportunity to secure them in the new edition now appearing under our imprint.

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AMERICAN UNITARIAN ASSOCIATION
25 BEACON ST., BOSTON, MASS.

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1. **Religion**, as an "everlasting reality" and the consciousness of God as a necessity of the right life.

2. **Worship**, as the natural aspiration of the human soul towards completeness.

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